CHAPTER XXII.

CONCLUSION.

From what has been stated in the foregoing chapters, it will be seen *that the Rishis of the Upanishads, the- seers of ancient wisdom,* the hierarchy of Indian spiritual worthies whose central principle, the master passion, the driving power is God-vision, *proclaim a God not of tradition, not of rhetoric, not even of inferential conviction, but of direct sight, the sublime-Consciousness, the indwelling Spirit, the vitalising Life, the illuminating Light, the inspiring Oracle, the sanctifying Grace,— the direct vision, the actual seeing, the rapturous touching of the all-permeating and- all-transfiguring, all-embracing and all-fulfilling, all-absorbing and all-transcending Spirit that encircles the Universe with a halo of celestial glory and transports the sozil with the. raptures of heaven.* They beheld Him with the vividness of direct perception, as the only Reality, the vital Substance of the whole creation, the bed-rock Basis of the entire Universe, the primal Source of all that is, holding in eternal order and coherence the complete structure of the cosmos. To trace the lineaments and study the ways, to follow the foot-steps and bow to the will, to imitate the purposes and reproduce the nature—in a word, to realise and fulfil

oneself as a projected emblem of the Divine Spirit is their one prevailing theistic ideal. Hence their advocacy of spiritual worship, their passionate pleading for a devout and pure life as incomparably superior to the most engrossing ceremonialism, clogging symbolism and enervating super-stition.

The Upanishads proclaim a religion that offers to the intellect an explanation of the universe and pointing to the heaven of heavens, responds to the most eager of its questions —a religion that offers to the conscience a law claiming